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The Living Church

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Eucharistic Congresses

Editorial

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LETTERS

Bishop Gilbert's Rebuke

TO THE EDITOR: Hearty Congratulations and many thanks for your editorial, "Bishop Gilbert's Rebuke," [L. C., August 7th]. I entirely agree with you that Cardinal Spellman owes an apology not only to Mrs. Roosevelt but to the American public. Certainly his statement released in the public press August 6th makes no apology to either. In this issue the fundamental principles of the Bill of Rights of the American Constitution have been raised.

In the first place, Cardinal Spellman made a personal attack upon Mrs. Roosevelt for the expression of opinion upon a public question and thereby put himself in opposition to the right of freedom of speech. In the second place, his plan for federal aid to parochial schools for "auxiliary services" raises the whole question of the principle of the First Amendment, namely, that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." To provide out of federal funds for transportation or school books for Church schools of any or all Churches would in principle violate this article and ultimately endanger the freedom and independence of Church institutions. If the government furnished transportation and school books to Church Schools, why not school buildings, vacation grounds, and other physical benefits?

Again, thank you for a forthright and splendid editorial.

(*Rt. Rev.*) BEVERLEY D. TUCKER.
Bishop of Ohio.

Chaplains Limited

TO THE EDITOR: I have just read "Chaplains Limited" [L. C. July 3d] by the Rev. Francis W. Read and am in hearty agreement.

Having spent some 52 months as a chaplain in the U. S. Army I have run up against many of the problems mentioned in Fr. Read's article. Twice, during my tour of duty, I was associated with an Episcopalian chaplain. When stationed at Dutch Harbor in the Aleutian Islands there were two of us there—Chaplain Eric I. Eastman and myself—although the garrison was a small one. Another time when stationed with the 13th Armored Division at Camp Bowie, Tex., Chaplain Robert M. Man, also an Episcopalian, and I shared the same chapel. These situations should never have existed. In the latter case the corps chaplain when made aware of the situation moved one of us out where he could do more good. His own Church, the Missouri Synod Lutheran, tried to have one of their chaplains serve in every division and on every Army Post where possible.

This brings up another point. The other "denominations"—we do not like that word, but it has to be faced in the Armed Forces—will be making similar demands on the powers that be to have done for them just what we would like to have done. How this can be solved is another question.

Frankly I did not like to be lumped with the "Protestants" during my time in the Army as a chaplain. It was an embarrassing situation all the way around. My division chaplain, a Roman Catholic, would not permit me to have my early celebration of the Holy Communion announced on the division church service bulletin as it was a so-called denominational service; however he had a special section all of his own to announce the Catholic services. I had to go to the division commander to remedy this situation and you can well realize that my relationship with the division chaplain was somewhat strained from that time on.

If we are to have our chaplains in the Armed Forces listed as "Episcopalians" we must do something to make, not only our own people, but those of the "denominations" realize that we are "Catholics" and not "Roman Catholics." As a parish priest training people to make use of the Sacraments it is a very difficult job to make them realize that we are not "Protestants" in the same sense as our Congregational and Presbyterian brethren. We are a "Holy, Catholic, and Apostolic Church" and we should not be ashamed to bring this to the attention not only of the Armed Forces but of the public at large. Certainly as a so-called "Protestant" chaplain in the United States Army it was almost impossible for me to be "all things to all men" regardless of their religious belief. I was a Catholic priest or nothing.

If General Convention can pass the resolution so ably put by Fr. Read in his article we can make some tremendous strides forward in remedying a very serious situation for all concerned.

(Rev.) HARVEY L. WOOLVERTON

TO THE EDITOR: *Amen* to Fr. Read's article.

You should have used bold face type for the paragraph titled "Implications of the Status Quo."

(Rev.) S. H. N. ELLIOTT, ORC
Valparaiso, Ind.

TO THE EDITOR: The Rev. Francis W. Read is to be complimented highly for his splendid article but how are Episcopal chaplains to escape the designation of "Protestant" if that word is part of the official title of the Church? It would seem to me highly illogical for General Convention to ask the Army, Navy, and Air Force not to lump Episcopalians with Protestants while our Church is the only one—and I believe I am correct about this—which has the word "Protestant" as part of its official title.

The removal of the word "Protestant" from our official title would not only be an aid to military chaplains but would doubtless be a boon to the Church everywhere. The Roman Church, especially in this country, is hoping we won't do it and those Protestants within the Church who always oppose it in General Convention place themselves in the class with those clergy who always vote with the bootleggers in favor of prohibition.

That everyone in the armed forces must be considered either Protestant, Catholic, or Jewish is surely silly and stupid. If

General Convention can do anything t
alter that condition it will be doing a grea
favor to all members of the Orthodo
Church and also to members of the sep
arated Eastern Churches. It is noteworth
that many Lutherans do not like to b
considered "Protestants," and most o
them surely have very little in commo
with the general run of so-called Evangel
ical Protestantism.

HARRY W. OBORNE
Colorado Springs, Colo.

Segregation in the Church

TO THE EDITOR: Thank you fo
your very excellent editorial on segre
gation in the Church. Your approach t
the problem is certainly commendable, a
is also your proposed section to Canon 16

An expression from our Right Reveren
Fathers in God, "as an assemblage o
Catholic Bishops," on Negro bishops woul
be interesting. It does seem that som
effective plan could be made to use Negr
bishops in America.

(Rev.) G. A. STAMS
Louisville, Ky.

TO THE EDITOR: All believers i
the brotherhood of all men should b
grateful to you for your splendid editoria
on segregation in the Church. Your pro
posal for a canonical amendment insurin
decent treatment of persons of differen
races and nationalities in our Churches
an excellent one, and I hope it may b
presented to and accepted by the comin
General Convention.

It is perfectly natural, as you say, tha
individuals of the same racial or nationa
group should prefer to worship togethe
when possible, but there is no excuse what
ever for enforced segregation or discou
tesy to those who honor Churches of
different type by their presence.

Unfortunately this situation, of course
is by no means limited to Washington o
cities further south, nor is it by any mean
limited to Negro worshippers in th
Churches of that most beautiful city. I
is strange indeed to see, as I have ofte
done, in the capital—not merely of Mary
land, from which the District of Columbi
was originally carved, or of the South
but of the nation—Negroes treated a
pariahs. I am told that the reason wh
there is no legitimate theater in the capita
city of the United States is that Washing
ton whites will not admit Negroes to si
in the auditorium with themselves. Rathe
than that this should happen, they prefe
to have no theaters at all!

JARED S. MOORE
Cleveland, Ohio

TO THE EDITOR: As a northerne
living for ten years since retiremen
in the deep South, I urge you to presen
to General Convention your proposed add
ed section to Canon 16. I would urge thi
even though it *might* offend a few of "ou
Southern brethren." Even without it
adoption, the discussion of it would be
most educative for our Church; and the

Church, north *and south,* is ripe for that further step in its education.

(Rev.) LAIRD W. SNELL
Fairhope, Alabama

TO THE EDITOR: It would be unfortunate for the General Convention to pass the legislation (you propose) concerning equal rights in respective of race color or nationality. People outside and within the Church might assume that we have had a policy of segregation.

Any Church or congregation which calls itself Christian and practices segregation is not true to its essential nature "For by one spirit, we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one spirit." One Southern clergyman remarked, "I doubt the validity of the sacraments of a Church which practices segregation." How can people receive God's grace at His altar, if they are not in love and charity with their neighbors? I was ordained a "Priest in the Church of God," not into a small fellowship of white Episcopalians. Any priest thus ordained is breaking his ordination vows if he does not administer to all who come into his congregation or community.

To legislate what Churchmen and Christians have received as God's word, is a sign of weakness. The race problem within the Episcopal Church will not be solved or helped by this type of legislation. By re-examining the *Nature of God's Church;* by discovering anew *His demands* upon us; by approaching the problem on a religious basis; only in this critical way can we of the Church destroy evil social customs which are polluting our fellowship.

MURRAY KENNEY
St. Louis, Mo.

Literary Barbarism

TO THE EDITOR: I was sorry to see in a first page box of a recent issue the typographic barbarisms "$5½ million" and "$1.2 million." The dollar sign in writing the print precedes figures but is read as if it follows. You read "$1" as "one dollar." The sign is not used with words; you do not write "one $."

Your two objectionable (to me) expressions would be read as "five and a half billars million" and "one and two tenths billars million."

When I studied English in school (quite a while ago) I learned that it is not proper to write one amount partly in figures and partly in words. So it should be either "5,500,000" (which takes up no more space than the barbarism), or "five and a half millions of dollars."

I suppose the secular press is incorrigible, but the Church press might set a better example. (Rev.) JAMES R. SHARP.
Nashville, Tenn.

Editor's Comment:

Theoretically, we agree. But figures have grown larger, available space smaller, and life in general more barbarous since Canon Sharp (and the Editor) went to school. Billions are as common as millions.

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The Question Box

Conducted by the **REV. CANON MARSHALL M. DAY**

• *Why do some clergymen wear clerical collars and others an ordinary shirt and collar with a black tie?*

The existing clerical uniform is not ordered by any Church law but has simply the force of custom to sanction it. It is derived by subtraction from the English canons of 1604 and the changes made have been primarily for convenience. The wearing of a uniform by the officials of Church and State is primarily for the purpose of making them easily recognized when they are needed. It also serves to remind the passer-by of the institution of which they are officers. In the case of the clergy their presence, in uniform, reminds the beholder of the God whose orders they carry. Those clergy who wear secular dress do so because, in their opinion, it enables them to converse more easily with laymen, though I think in that case the black or white tie should go into the discard along with the roman collar, since such ties are hardly ever worn except by ministers. My own experience is that the lay dress facilitates making social contacts but the initiative has to come from me. The uniform facilitates religious contacts and frequently the initiative comes from the stranger.

• *Why are there three ways of saying the Lord's Prayer, one with "forgive us our trespasses"; another, "forgive us our debts" and one without "for Thine is the Kingdom" etc.?*

As the Prayer is given in St. Matthew 6:12, the reading is "debts"; in St. Luke 11:4 the Greek word used is "sins" and in St. Mark 11:25-26, which is a verbal reminiscence of the Lord's Prayer, occurs the Greek word for "trespasses." The text which passed very early into the Church services is a combination of all three Bible references and the Lord's Prayer came into our services by way of those old service books, not directly from the Bible.

The Doxology "for Thine is the Kingdom" etc. in St. Matthew is an interpolation from a prayer, in the Church services, probably inserted by a copyist who was in Holy Orders. It is not in the Vulgate translation of the Bible which was made by St. Jerome some time between 383 and 405 A.D., so the addition must have been made after that date. The only manuscript, old enough to be written entirely in capitals, which contains the Doxology is W, which m have been written shortly after Jerome's translation, so we may be su that it was not part of "Our Fathe as the Lord Himself gave it. In the Pr er Book we use it in both forms, t short form generally in services or pa of services which have a penitential ch acter.

• *Is it necessary that the candles on t altar be made of beeswax, and wh What is the tradition connected with t requirement?*

The requirement that altar candles made of beeswax survives from a ti when the only other type of candle w made of tallow, smelt abominable, a gave out very little light. Stearic a candles and candles made of parafin a comparatively modern invention. It sufficient, according to modern usa that the beeswax amount to 51% more of the substance of the candle. T modern non-wax candles do not have disadvantages of the old tallow dips b it is still true that the chief beauty o candle (the rosy glow through the p nearest the flame) is greatest in a pu wax candle.

• *What is the proper order in which read the collects on the eve of a fe which normally has precedence ov Sunday when that eve falls upon a Su day to which the rubrics give speci precedence over that feast?*

We might best answer this questi by using a specific example: When Tr ity Sunday falls on June 10th, the ord of collects at Evening Prayer would Trinity Sunday, St. Barnabas, for pea for aid against perils. If the third Su day after Trinity fell on June 10th, t order of the collects would be St. Barn bas, Third Trinity, peace, and aid agai perils. This appears to be the natu inference from the General Rubrics. is not quite in accordance with the ru laid down in the Sarum and Monas Breviaries, but in any case the coll of the day which has the precedence, a whose office is being recited, is said fir The Rules of Precedence apply only the actual Sunday so that if Trinity Su day had been on June 8th the only c lects said in the office on June 11th wou be those of St. Barnabas and the tw fixed collects.

VOL. XIX

The Living Church

NO. 9

ELEVENTH SUNDAY AFTER TRINITY

GENERAL

CONVENTION

Program and Budget

Bishop Block of California, convener of the Program and Budget Committee, has set September 19th, a week before the opening of General Convention, for the first session of that committee. Meetings will be held daily in San Francisco before and during the early part of the Convention.

Changes in the membership of the joint committee as originally announced [L. C., August 7th] are: Rev. Andrew C. F. Anderson of Kentucky in place of the Rev. Roger W. Blanchard of Missouri; Byron S. Miller of Bethlehem in place of Chester A. Millhouse of Albany; and Dr. Einar Jacobsen of Los Angeles in place of L. Stewart Wing of the same diocese.

Church Workers

Bishop Harris of Liberia will preach at St. Paul's Cathedral, Los Angeles, on September 22d for the closing service of the triennial conference of Episcopal Church Workers.

The Conference, celebrating its 60th anniversary, will be in regular pre-Convention Triennial session at St. Philip's Church from September 20th to 23d.

In addition to Bishop Harris and the Rev. H. Randolph Moore, rector of St. Philip's Church, Los Angeles, who is president of the Conference, some other Church leaders to speak will be: Mrs. Harper Sibley and the Rev. Tollie L. Caution of New York, the Rev. Dr. Joseph Nicholson, Petersburg, Va., Mr. Lawrence A. Oxley of Washington, D. C., and Miss Bette Davis or Mr. Cecil B. de Mille of Hollywood.

Church Periodical Club

The triennial meeting of the Church Periodical Club will be held at the Church of St. Mary the Virgin, San Francisco on September 23d and 24th. An executive board meeting will be held on the 22d. Miss Lily Postel, diocesan director for California, is in charge of all local arrangements.

Mrs. Eliot Moody, president, will preside when business is dealt with on the 23d. A corporate communion service and breakfast on the 24th will precede a workshop discussion. Several speakers from the mission fields, including Bishop Harris of Liberia, Bishop Gesner of South Dakota, Miss Constance Boldersston of Manila, and Mrs. Deloras Laconico of Zamboanga will be presented during the two days.

VISITORS

The Bishop's Arm

By ELIZABETH MCCRACKEN

The Rev. Emani Sambayya of Calcutta was welcomed in New York by Church people who are troubled by reports from the Archdeaconry of Nandyal, South India. Fr. Sambayya, who will spend his sabbatical year at Union Theological Seminary, spent last year as Commissary of the Metropolitan of India, Burma, and Ceylon. As Commissary he cared for the Anglicans of Nandyal, which is in the area of the newly formed Church of South India. The Metropolitan, who is the Lord Bishop of Calcutta, the Most Rev. Dr. George Clay Hubback, asked Fr. Sambayya to take this work, in addition to his regular duties as lecturer in Bishop's College, Calcutta.

Fr. Sambayya enumerated the duties of the Nandyal commissary.

"He has complete pastoral oversight of the clergy and Church workers and the members of the Church in the area. He administers all the property vested in the Society for the Propagation of the Gospel and such other funds as SPG may provide for the work of the Church in the area. And he exercises such oversight as he may think advisable over institutions that may be used both by Anglicans and by the members of the Church of South India. The Commissary performs all the duties that the Bishop would perform except episcopal functions. He is the Bishop's arm, so to say."

In regard to the effect of the new Church of South India on the organization of the Anglicans in the archdeaconry of Nandyal, he said:

"Nandyal is like an island in the midst of the diocese of Kurnool, of the Church of South India. At the moment, it is isolated, chiefly because of the unhelpful attitude of the new Church in that region. The total population of the Nandyal Archdeaconry is 44,000, of whom 36,000 wish to remain Anglicans. It was to them that the Metropolitan sent me. Some of those who joined the Church of South India had supposed that they would still be Anglicans. They were shocked and disturbed when they found that this could not be. They now have no alternative except to stay in the Church of South India, because there is now nothing else in that part of the area.

"It is very confusing and very sad. But there is one great good thing: Anglicanism survives. I do not know how much is being done now. It is six months since I was there. At the end of my year as Commissary, I returned to Calcutta, to my wife and children and to my teaching in Bishop's College. I teach New Testament and other [comparative] religions."

He described how he had become a Commissary:

The Living Church

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A Weekly Record of the News, the Work, and the Thought of the Episcopal Church.

CLIFFORD P. MOREHOUSE, LL.D. ..... *Editor*
PETER DAY ..... *Executive Editor*
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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

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"The Metropolitan appointed three representatives on a Joint Commission. The Church of South India also appointed three. Our three were officially from the Church of India, Burma, and Ceylon. The Commission went out to investigate the trouble in Nandyal. The three sent by the Metropolitan were directed to make recommendations to him on their return. They recommended that a Commissary be appointed at once, to take care of the Anglicans who do not wish to join the Church of South India. The Metropolitan appointed me."

Perplexity Upon Perplexity

There are geographical difficulties added to the other difficulties of Nandyal. Fr. Sambayya described the situation:

"In one area there are large numbers of Baptists, two Lutheran missions, one for those who speak Tamil and the other for those who speak Telugu. East of that area is the separated Eastern Church of Malabar. Then, there are large colonies of the Church of South India, made up of former Anglican congregations, Presbyterians, Congregationalists, and Methodists. Scattered throughout are Roman Catholic missions, which are very strong.

"Nandyal is in the center of the Church of South India, adjoining the Lutheran groups. It was stated by the proponents of the South India scheme that the union would make it possible to 'present a united Christian front' to the people, in place of the perplexing varieties of the separated Churches. Now there is more perplexity than there could have been before. The geographical distribution makes it worse also. For instance, to reach the southern part of his diocese the Bishop of Dornakal must travel 200 miles. His diocese is in two widely separated parts. He lives in the northern section. Going south, he must cross the Lutheran blocks. The situation is not so easy as people far away think. I do not wish to engage in controversy, but I am glad to inform those who desire to know the facts."

The Metropolitan visited Nandyal last October.

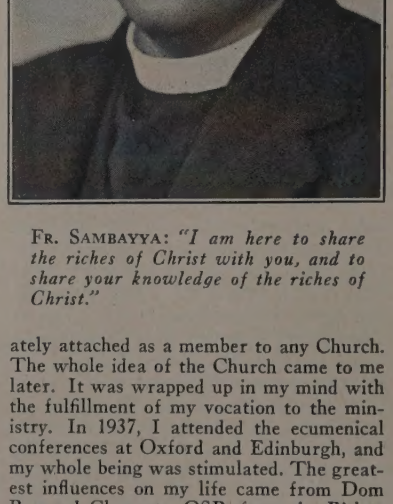
"A Miracle Took Place"

"His Grace had a great welcome all along the way of his long journey. He traveled a thousand miles by train from Calcutta. At various stations the people were waiting with garlands of flowers and gifts of fruit. The happy excitement was tremendous when he reached Nandyal. The people declare that a miracle took place. There was a heavy rain in the town and at the railroad station; but it did not rain at all out at the mission! Rain would have spoiled the reception, when the people presented a formal address to the Metropolitan, in English and in Telugu, saying again that they wished to remain Anglicans and asking for adequate episcopal supervision and other help. The address spoke very kindly of me and the year of my living among them. The Metropolitan held Confirmations in 11 centers, confirming 1,520 candidates, using the Telugu language. The highest point of the visit was the Ordination Service in the Church of the Holy Cross, Nandyal, where four deacons were advanced to the priesthood. There were 700 communicants at that service."

Fr. Sambayya added that the Metropolitan had arranged for one lay representative and two clerical representatives from Nandyal to be officially present when the General Council of the Church of South India, Burma, and Ceylon (a meeting somewhat like the American General Convention) meets in December. Nandyal deeply desires its own diocesan bishop, but the matter must wait.

Speaking of his own life and work, Fr. Sambayya said:

"My people are Brahmans. I became a Christian in 1925, but I was not immediately attached as a member to any Church. The whole idea of the Church came to me later. It was wrapped up in my mind with the fulfillment of my vocation to the ministry. In 1937, I attended the ecumenical conferences at Oxford and Edinburgh, and my whole being was stimulated. The greatest influences on my life came from Dom Bernard Clements, OSB, from the Bishop of St. Albans, [*the Rt. Rev. Dr. Philip Henry Loyd*] and from Dr. Visser 't Hooft. In 1938, after three years of work with the Student Christian Movement, I went to Westcott House, Cambridge University, because the greatest trainer of ordinands, Canon B. K. Cunningham, was there. It did me more good to sit in chapel with him than to hear lectures, excellent though these were. I was made deacon in 1939 and ordained priest in 1940. For two years I was in Bombay, in charge of an Anglo-Indian parish. Since 1941 I ha been on the staff of Bishop's College.



Fr. Sambayya: *"I am here to share the riches of Christ with you, and to share your knowledge of the riches of Christ."*

Return in 1950

"It is the oldest theological college India, founded in 1821. It is the large theological college in India, with, at pre ent, 30 students. Several bishops are amo the alumni, having had all their theologic training there. We have a beautiful co pound with a chapel and other building From the beginning, the SPG has had large interest in Bishop's College."

Fr. Sambayya is in America for t academic year. At the end of May, 195 he will return to his post in Bisho College and to his family. About h family he said:

"My wife is a graduate of Madr Christian College. She has a degree Latin and English. Our older little girl, t years old, attends an English school. S already speaks three languages: Englis Tamil, and Hindustanee. Our young child, now three years old, was born in t Missionary Hospital in Lahore. I wi that my wife and two little girls might here with me, but that is not possible

Preaching Plans

Fr. Sambayya has a scholarship Union Theological Seminary. To su plement that, he hopes to secure preac ing and lecturing engagements.* This an unusual opportunity for Americ Church people to hear of the Church South India, Burma, and Ceylon at fir hand.

Lecturing and preaching, said Fr. Sar bayya, "would not interfere with my re son for being here, studying. Above a I wish to perform my religious duties: mean the celebration of the Holy Euchari at least every Sunday. I am here to sha the riches of Christ with you, and to sha your knowledge of the riches of Christ

ARMED FORCES

Navy Chaplains Have New Chief

The Navy Department has announce that Captain Stanton W. Salisbury ha been appointed Chief of Chaplains the Navy and Assistant Chief of Nav Personnel. He will succeed Rear Ad miral W. N. Thomas, USN, who wi retire about September 1st after 31 yea of active service. At the time he assum the new position, Chaplain Salisbur who has served in both the Army and th Navy, will be promoted to the grade Rear Admiral.

The new Chief of Chaplains, who ha had 28 years of experience as a Nav chaplain, was ordained a clergyman i the Presbyterian Church in 1916.

The retiring Chief of Chaplains is Methodist clergyman.

*Address: c/o Union Theological Seminary 120th St. and Broadway, New York 27, N. Y.

ENGLAND

Archbishop Praises American Aid

The recent British dock strike has "prejudiced in the sight of America our attempts at economic recovery," the Archbishop of York, Most Rev. Cyril Garbett, D.D., observes in the August issue of the "York Diocesan Leaflet."

"There has been a mischievous and communist-inspired attempt to belittle the remarkable help which the United States is giving us," the Archbishop comments, adding, "We should be deeply thankful, for without this help we should have less food, less clothing, less employment."

Referring at length to the Marxist attack upon religion, the Archbishop pays tribute to Archbishop Beran as "a man of great strength of character, of wide sympathies, of sound judgment, and of proved courage."

Archdeacon of Cornwall Dies

The Rt. Rev. John Holden, 67, archdeacon of Cornwall and former Bishop of Western China, died August 14th at his home in Plymouth, Devon, Eng.

Dr. Holden was archdeacon of Kwangsi, China, from 1919 to 1923; Bishop of Kwangsi-Hunan from 1924 to 1933; Bishop of Szechwan from 1933 to 1937, and Bishop of Western Szechwan from 1937 to 1938 when he returned to Britain.

He became assistant Bishop in the diocese of Truro in late 1938 and has been archdeacon of Cornwall since 1947.

CHINA

"Soap-Making Synod"

Classes in the making of soap, face-cream, peanut brittle, and other crafts and skills, characterized the synod of the diocese of Yunkwei, held July 16th to 24th.

This unusual program was part of an effort to have all clergy and church workers learn a trade, against possible inroads of communism, with its branding as "parasites" of those who live by contributions from others.

The synod officially opened on July 17th, with the Bishop, the Rt. Rev. Quentin K. Y. Huang, D.D., outlining these objectives: "How to deepen the spiritual life of our Christians, to give them a strong foundation for support in the days to come; how to help the Christians and non-Christians to know and understand our Episcopal Church—its organization and mission; and how to prepare clergy and workers in becoming self-supporting during the uncertain period ahead."

It was voted by the synod that each worker learn one or more technical abilities. Several wished to open barber shops, as this form of occupation provides not only for the making of a living, but also "a good chance to talk about Christianity when the listener cannot get up and run away."

The Rev. Paul Tong reported on his recent trip to the United States. The ordination of two men to the diaconate, Mr. Li Paul-sen and Mr. Tu Kwang-yen, took place in the course of the synod. Several new appointments were made by the Bishop.

The synod voted thanks to the Episcopal Church in the United States, "without whose support we would not have been able to carry on."

DIOCESAN WORKSHOP: *(Right) Bishop Huang as a craftsman.*

JAPAN

Bishop Viall's Address

Bishop Viall, Suffragan of Tokyo, has two correct mail addresses. They are:

Central Theological College
(Anglican)
1 Kiridoshicho
Bunkyo Ku
Tokyo, Japan

or

Box 546
Central Post Office
Tokyo, Japan

All classes of mail, especially gift and relief parcels, may be sent to one or another of these addresses.

Bishop Viall sailed for New York from Yokohama on July 21st [L. C. August 7th].

SOUTH AFRICA

Mixed Marriages

The Archbishop of Capetown, together with other Christian leaders, branded as "unchristian and unnecessary" the "Prohibition of Mixed Marriages Bill" recently before the South African Parliament.

The signatories went on record as holding that such unions were inexpedient, but not in themselves forbidden; and pointed out that public opinion had reduced these from 133 out of 14,135 marriages of Europeans in 1925 to 77 out of 28,385 in 1946.

Amendments designed to take some of the worst features out of the bill were about to be moved in committee, the statement added.

CANADA

Propose Name "Anglican Catholic Church of Canada"

Commenting on the Lord Bishop of Saskatoon's suggestion that the name "Church of England in Canada" be changed to "Episcopal Church of Canada," that this refers to nothing distinctive in our tradition, a group of Canadian clergy proposes instead "The Anglican Catholic Church of Canada" — a title that "asserts our heritage and tells what part of the world we are endeavoring to win for Christ."

The suggestion was made in a letter to the *Canadian Churchman* of July 21st. Other proposals include: "The Anglican Church of Canada," "The Catholic Church of Canada," and "The Protestant Catholic Church of Canada."

ROMANIA

Group Seeks Greek Orthodox Affiliation

Leaders of the Romanian Orthodox minority in Verria, Macedonia, have submitted a petition asking to be transferred to the jurisdiction of the Orthodox Church in Greece, according to an Athens dispatch from Religious News Service. The petition was addressed to Metropolitan Alexander, head of the Verria diocese.

The petition denounced the Communist regime in Romania, and said that Orthodox believers in the small Romanian-controlled section of Macedonia were prepared to renounce allegiance to the Romanian Orthodox Church.

[RNS]

Eucharistic Congresses

DURING the coming week there will arrive in New York a distinguished group of Anglican bishops and priests to participate in a series of Eucharistic Congresses under the auspices of the ACU. The theme of the Congresses will be the 400th anniversary of the Prayer Book. Some of the visitors are old friends. Others will be visiting this country for the first time. To all of them we extend a most hearty welcome.

Among the overseas guests are the Most Rev. J. C. H. How, Primus of Scotland; the Rt. Hon. and Rt. Rev. J. W. C. Wand, Bishop of London; the Rt. Rev. Kenneth Kirk, Bishop of Oxford; the Rt. Rev. H. W. Bradfield, Bishop of Bath and Wells; the Rt. Rev. Robert McNeil Boyd, Bishop of Derry and Raphoe (Eire); the Rev. Harold Riley, secretary of the English Church Union; and the Rev. C. Edwyn Young, vicar of St. Silas', a wide-awake slum parish in north London.

From the Church in the Province of the West Indies will come the Rt. Rev. Spence Burton, SSJE, Bishop of Nassau; the Rt. Rev. Douglas J. Wilson, Bishop of British Honduras; and the Rt. Rev. Fabian Jackson, Bishop of Trinidad. The recently-consecrated Bishop of Bermuda, the Rt. Rev. J. A. Jagoe, will also participate in the Congresses; as will the American Bishop of Puerto Rico, the Rt. Rev. Charles Boynton.

This is really a unique occasion in the history of the American Church. Never before have so many bishops, from the British Isles and other parts of the Anglican communion, come to this country to participate in a series of services of witness to the unity and Catholicity of our Church throughout the world.

The overseas visitors, who will be joined by several of our own bishops, priests, and leading laymen will begin their itinerary, quite appropriately, with a celebration of the Holy Eucharist at the shrine at Jamestown, Va., where the services of the Book of Common Prayer were first held on the Eastern seaboard. This will be followed with a service of Solemn Evensong at Bruton parish church, Williamsburg, Va., to be attended by Governor Tuck and other high officials of the State as well as of the Church.

The complete schedule of congresses, services of witness, and other major events, is announced by the American Church Union as follows:

Washington—September 11 (Sunday)—Church of the Ascension and St. Agnes. Service of Witness at 10 A.M.

Jamestown—September 12 (Monday)—Robert Hunt Shrine. Holy Eucharist at 10:30 A.M., Celebrant: The Lord Bishop of London.

Williamsburg — September 12 (Monday) — Bruton Parish Church. Evensong at 5 P.M., Preacher: The Lord Bishop of London.

New York—September 15 (Thursday)—Cathedral of St. John the Divine. Solemn Eucharist at 11 A.M., Preacher: The Lord Bishop of London. Afternoon Meeting: Mr. Spencer Ervin, president of the ACU presiding. Paper by the Lord Bishop of Oxford and addresses by the Bishop of Puerto Rico, the Lord Bishop of Barbados and Mr. Richardson Wright.

Cleveland — September 16 (Friday) — Emmanuel Church. Solemn Eucharist at 11 A.M., Preacher: The Lord Bishop of Bath and Wells. Luncheon Meeting at 1 P.M., at Emmanuel Parish Hall; Introduction of distinguished guests and address by the Bishop of Derry and Raphoe.

Chicago—September 17 (Saturday) St. Luke's Church, Evanston, Ill. Solemn Eucharist at 11 A.M., Preacher: The Lord Bishop of London. Afternoon meeting: Paper by the Lord Bishop of Oxford and introduction of distinguished guests.

Fond du Lac—September 18 (Sunday)—St. Paul's Cathedral. Solemn Eucharist at 11 A.M., Preacher: The Lord Bishop of London. Afternoon Meeting: Paper by the Primus of Scotland and address by the Bishop of Puerto Rico.

Milwaukee—September 18 (Sunday)—All Saints' Cathedral. Solemn Eucharist at 11 A.M., Preacher: The Lord Bishop of Oxford. 8 P.M. Service of Witness, St. James' Church. Speaker: The Lord Bishop of Bath and Wells.

Dallas—September 19 (Monday). Diocesan Dinner at Baker Hotel in honor of the Lord Bishop of London.

Dallas—September 20 (Tuesday). A.M. meeting with clergy of the Diocese; luncheon in honor of the Lord Bishop of London by civic leaders of Dallas. P.M. Diocesan Auxiliary Tea in honor of Bishop and Mrs. Wand.

Los Angeles—September 21 (Wednesday). The Lord Bishop of London addressing clergy meeting of the Diocese of Los Angeles.

San Francisco—September 22 (Thursday)—Grace Cathedral. 10:30 A.M. Solemn Eucharist. Preacher: The Lord Bishop of London. Afternoon program with papers and addresses by the Primus of Scotland, the Lord Bishop of Bath and Wells and the Bishop of Derry and Raphoe.

Seattle — September 23 (Friday) — St. Mark's Cathedral. 11 A.M. Sung Eucharist according to 1549 Rite. Preacher: The Primus of Scotland. Afternoon meeting with addresses by visiting Bishops and Clergy. EVENING MASS MEETING. Address by the Lord Bishop of London.

At the San Francisco congress another distinguished overseas visitor, the Most Rev. Michael H. Yashiro, Japanese Presiding Bishop, will take an important part.

The American Church Union is to be highly commended for arranging this program, which will enable Churchmen in all parts of the country to take part in a great sacramental act of thanksgiving for the Book of Common Prayer in this anniversary year. Such an outpouring of prayer and devotion, on the eve of General Convention, makes a fitting preparation for that important event in the Church's life, at which another distinguished overseas visitor, the Archbishop

of York, will be the Church's official guest of honor.

We hope that all of these congresses will be well attended, not only by members of the parishes in the immediate vicinity but by Churchmen from many miles around each center. And we are confident that the result of the congresses will be a strengthening of loyalty to the Church and a deepening of spiritual devotion on the part of all who have the privilege of taking part in them. We urge every member of THE LIVING CHURCH FAMILY to attend one of these congresses, and to bring as many friends as possible, both Churchmen and non-Churchmen. For the former it will be a rare treat; for the latter, an opportunity to glimpse something of the beauty, the apostolicity, and the universality of the Anglican communion. In short, it is an occasion not to be missed, even at considerable cost of time and effort.

Britain's Dilemma

IN A series of articles now running in the Scripps-Howard newspapers, E. T. Leech, senior editor of those papers, paints a dire picture of present-day Britain under the general caption: "Utopia on the Rocks." While it is admitted in this series that the roots of Britain's economic troubles go back as far as the first World War, the principal blame for that country's present dilemma is placed upon the Labor government.

We do not believe that the Labor government can quite so easily be made the scapegoat for the admittedly unhappy situation of Britain today. The essential accuracy of the picture of contemporary Britain, however, is borne out by our own observations in one war-time and two post-war visits to England. While Britain has made considerable strides toward post-war recovery in some directions, the fact remains that the standard of living is lower than before the war, and seems to be slipping further. Meat is less plentiful even than a year ago, and some foods that were off-ration are again being rationed. Clothing, though no longer rationed, is expensive, and such items as nylon stockings are rarely obtainable except from bootleg sidewalk merchants. Taxes are sky-high. And despite a social security system widely heralded as protecting the Britisher from cradle to grave, there is less feeling of security than ever before. Those, at any rate, are our own observations.

During the next year—probably in May of 1950—Britain will hold a general election. With the example of last year's presidential election in this country fresh in mind, we would not venture to predict the outcome. Nor are we at all sure that a change in the governing party would mean any improvement in Britain's economic situation. The immediate effect, at least, would probably be only that the Tories would inherit the headaches that the Laborites now suffer. But there is, we think, a considerable amount of truth in the allegation that the present government is hampered in its efforts to meet the crisis by the fact that the only measures that seem to offer hope run contrary to the political theories held by the party in power.

Britain's dilemma is of prime importance to us in America. Not only are we closely bound to our British brethren by ties of ancestry, common language, common history and institutions, and common religious background, but Britain is the key nation in the Atlantic union that is beginning to emerge. If the British economy were to break down, the effect on America and the entire free world would be disastrous. If however, this crisis is met courageously and successfully, in the democratic tradition that Britain and America share, there may develop an Anglo-American renaissance in which the other free nations may find a strong bulwark, leading toward political and economic union and a new age of peace and well-being.

One factor in this hope is the greater recognition of spiritual values, which seems to be growing on both sides of the Atlantic. Perhaps it is too soon to call this a definite trend, or to place too much hope in it. But it is significant that many competent observers feel that there is such a trend, and that it is beginning to have an effect in the world picture. If we would foster and encourage these hopeful factors, rather than dwell on our fears of Communism, Britain and America might snatch the initiative from Soviet Russia, and begin to shape events a little more nearly toward our Christian beliefs and convictions. Thus the impending crisis might be recognized as a new opportunity for a Christian renaissance in the second half of the twentieth century, to lighten the darkness of the first half and to prove a strong defense against the perils and dangers of the night through which the world is passing.

SONG FOR GOOD FRIDAY AFTERNOON

O GOD tormented on the cross
Why was it that we could not be
Glad in Your presence? Stars emboss
The summer sky less tenderly
Than falls the light upon Your face,
While on the silver of Your brow
The thorns in serpentine embrace
Seem cast of gold. More lovely now
Even than when in other springs
You walked the Galilean hills
Like a young tree, Your beauty sings
A song of loneliness that stills
The wind with sorrow. Surely this
Is final judgment on our earth
Whose music drowns in silences —
What if the birds withhold their mirth
And April sickens. . . . Is this not
The land that we have drawn by lot?

ROSAMOND BARTON TARPLEY.

Lambeth on Marriage

By the Rev. Edward B. Guerry

Rector of the Parishes of St. James' and St. John's, Charleston, S. C.

THE Report of the Special Committee on Procedure under Marriage Legislation [L. C., May 22d] claims the approval of the Lambeth Conference of 1948. A majority of this Committee contend that the doctrine of nullity, a sound principle which has been accepted by this Church for centuries, can be extended so as to include absolute divorce. The ambiguous language of Canon 18, Section 2 (b) *i.e.,* "to exist or to have existed" is cited as the authority for their position. Furthermore, this Report apparently would give the impression that no radical change would occur if their interpretation would be accepted generally.

Regardless of what other Catholic Churches may or may not do about the problem of divorce, the Anglican Catholic Communion, according to the declarations of the Lambeth Conferences, has always held that once a marriage is truly formed and consummated, there being no impediments in existence, it becomes a life-long and indissoluble relationship, which, although it can be seriously impaired, cannot be terminated save by death. The Matthean Exception, St. Matt. 19:9, has been recognized as the sole ground for absolute divorce and only then as a special dispensation to the innocent party.

Indissoluble

The Lambeth Committee on The Church's Discipline in Marriage (1948) expressed a considerate attitude for our Canon 18, Section 2 (b) and apparently also for the view that *"the personal relationship* in marriage can, in fact, be so completely destroyed as to be equivalent to the dissolution of the marriage bond by death." (See pp. 102 and 104.) Yet this same Committee also emphatically declared: "We are, however, agreed that (whatever the theological interpretation) 'the indissolubility of marriage,' as declared by our Lord, imposes upon those who marry a life-long obligation, and that *for Christians this obligation has an absolute character."* (See p. 98.)

It should always be remembered, however, that a statement of a Lambeth Committee cannot be quoted as having the authority of a Lambeth Conference unless such an opinion is incorporated in the Encyclical Letter or in one of the Resolutions of the entire Conference.

In support of my assertion concerning the position of the Anglican Communion on the indissolubility of marriage I quote from the Encyclical Letters and Resolutions of the Lambeth Conferences 1867-1948.

1867 — There were no statements on marriage.

1878 — Encyclical Letter:

". . . Steps should be taken. . . . to maintain the sanctity of marriage agreeably to the principles set forth in the Word of God, as the Church of Christ hath hitherto received the same. (*The Five Lambeth Conferences 1867-1908.* The Macmillan Company 1920. P. 96.)

No Resolution.

1888 — Encyclical Letter:

"In vital connection with the promotion of purity is the maintenance of the sanctity of marriage. . . . We have therefore held it our duty to reaffirm emphatically the precept of Christ relating thereto. . . ." (p. 108.)

Resolution 4 (A) and (B): "That, inasmuch as our Lord's words expressly forbid Divorce, except in the case of fornication or adultery, the Christian Church cannot recognize Divorce in any other than the excepted case, or give any sanction to the marriage of any person who has been divorced contrary to this law, during the life of the other party." (P. 119.)

"That under no circumstances ought the guilty party, in the case of a divorce for fornication or adultery, to be regarded, during the life-time of the innocent party, as a fit recipient for the blessing of the Church on marriage."

1897 — Encyclical Letter:

"The maintenance of the dignity and sanctity of marriage lies at the root of social purity, and therefore of the safety and sacredness of the family and the home." (P. 184.)

No Resolution.

1908 — Encyclical Letter:

"The purity of family life is the basis of all national stability. . . . we have felt it to be our duty to reaffirm the principles on the subject of divorce which were laid down by the Lambeth Conference twenty years ago, and to assert our conviction that *no view less strict than this is admissible in the Church of Christ."* (P. 309.)

Resolution 39 reaffirms Resolution 4 of 1888.

Resolution 40: "When an innocent person has, by means of a court of law, divorced a spouse for adultery, and desires to enter into another contract of marriage it is undesirable that such a contract should receive the blessing of the Church." (Carried by 87 votes to 84.) (P. 327.)

1920 — Encyclical Letter:

"The fellowship between man and woman in marriage was the earliest which God gave to the human race. 'From the beginning of the Creation,' as our Lord reminded us, God made them male and female. *What our Lord adds about marriage is not given as new legislation, but as a declaration of God's original purpose.* The man and the wife are no longer twain but one flesh: and those whom God hath joined together, man is not to put asunder. *This revelation about God's purpose gives the keynote to all that the Church has to teach about marriage.* . . . Its indissolubility should secure to the children the continued care and love of both their parents, so long as they live." *(Conference of Bishops of the Anglican Communion 1920.* Macmillan Co., 1920. P. 17.)

Resolution 67:

"The Conference affirms as our Lord's principle and standard of marriage a life-long and indissoluble union, for better for worse, of one man with one woman, to the exclusion of all others on either side. . . . Nevertheless, the Conference admits the right of a national or regional Church within our Communion to deal with cases which fall within the exception mentioned in the record of our Lord's words in St. Matthew's Gospel, under provisions which such Church may lay down."

1930 — Encyclical Letter:

"The beauty of family life is one of God's most precious gifts, and *its preservation is a paramount responsibility of the Church.* Its foundation is the life-long union of husband and wife on which our Lord decisively set His seal. . . . Holy marriage is part of God's plan for mankind. *It follows that any community disregards this at its peril." (Lambeth Conference 1930.* Macmillan Co. P. 21.)

1948 — Encyclical Letter:

"The Church will not marry anyone who has been previously married save where no marriage bond as recognized by the Church still exists. It bids its members to uphold faithfully the life-long obligation of the marriage vow. . . ." *(Lambeth Conference 1948.* P. 25.)

Note: The Report of the Special Committee, supra, says that the word "still" indicates "that the bond did once exist." It is very unlikely that the last Lambeth Conference intended to reverse a long line of solemn pronouncements by the use of

the one word "still." The much more natural interpretation of its meaning is that it covers the possibility of the death of the divorced partner.

Resolution 92: "This Conference desires again to affirm *that marriage always entails a life-long union and obligation;* it is convinced that upon the faithful observance of this divine law depend the stability of home life, the welfare and happiness of children, and the real health of society."

Resolution 94 recognizes the doctrine of nullity but not of absolute divorce:

"The Conference affirms that the marriage of one whose former partner is still living may not be celebrated according to the rites of the Church, unless it has been established that there exists no marriage bond recognized by the Church."

Original Purpose

Thus the Lambeth Conferences have rightly based their declarations concerning the indissolubility of marriage upon the original purpose of God as revealed in the words of our Lord and upon the needs of the family as the basic unit of society.

This is the mind of Christ according to the interpretation of this Church. It is, therefore, irrelevant to speak of the pastoral approach as distinguished from the judicial approach, for the only kind of pastoral care worthy of the name is that which endeavors to discover and then to apply the will of God.

It is obvious that Canon 18, Section 2 (b) can be or will be interpreted so as to allow the recognition of absolute divorce on a number of grounds arising after the formation of a marriage bond. It is therefore imperative that the General Convention of 1949 either repeal or amend this section of Canon 18 so that it will harmonize with the declarations of the Lambeth Conferences and also with the doctrine of marriage as set forth in the Book of Common Prayer, which is a part of the Constitution of this Church.

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The Word Was Made Flesh and Dwelt Among Us

Many times recently, as we thought and stewed over our own problems or cares, we found ourselves also thinking deep, more understanding thoughts of Blessed Jesus. All His life must have been an economic depression. He certainly taught us HOW to live day by day. He had no comfortable home like most of ours. He was raised in a two-roomed house, and later, had NO home, no place to lay His head. Even if He was God's Son, and KNEW it all the while, He wouldn't possess a vestige of humanity like ours if He had not wanted a home. That need, that desire is basic. Even GOD wants a home, IN US, in our hearts.

So, naturally, Jesus wanted a home. (The Word was made flesh.) He wanted a circle of friends just to play around with after the day's work—but for the sake of us He passed up all these things which mean so much to us, who are so very human, to die for us instead. And that death! It doesn't take Good Friday to bring that back to US. May God help us to realize and appreciate what He went through, did without, hungered for, and yet took all His personal sacrifices and turned them into blessings for others, for you and for me.

What a comfort, then, to those of us who face disappointments in this world, to know that Jesus, having lived amongst such things Himself and sympathized with those who suffered them, sympathizes with us in all WE suffer, and gives us special grace to triumph over our burdens, and a glorious opportunity to set Him forth as our King and our Saviour.

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DIOCESAN

OHIO

Choirmaster's Conference

A service of Evensong sung in St. Paul's Church, Norwalk, O., on June 30th by the choir of Camp Wa-Li-Ro, Put-in-Bay, O., was the climax of the activities of the Choirmaster's Conference, held at the camp. The choir consisted of 33 picked boys who had been brought to the camp for the conference from various choirs in the vicinity and some 20 men who were attending the sessions.

Paul Callaway, organist and choirmaster of the National Cathedral at Washington, D. C., was in charge of the music with Walter Blodgett of Cleveland at the organ. The service was intoned by the Rev. John W. Norris, of Brattleboro, Vt., a member of the Joint Commission on Church Music, who was also the preacher at the service.

Mr. Callaway began his rehearsals for the service on June 27th. Despite the fact that the boys came from various centers and that most of the men had never sung together before, he succeeded in three days in producing a choir of balance and great beauty. The music sung included a setting of the *Magnificat* and *Nunc Dimittis* in plainsong, with *faux bourdon* by Healy Willan; three anthems "If Ye Love Me" (Tallis), "Ye Watchers and Ye Holy Ones" (Holst), and "Let My Prayer" (Purcell). Descants by David McKey Williams were used in the opening and closing hymns.

The Conference was attended by choirmasters from such widely separated points as Atlantic City, N. J., Jacksonville, Fla., and Denver, Col. During the sessions Mr. Blodgett discussed the use of plainsong and Fr. Norris spoke on hymnody. A voice clinic on Friday morning closed the conference. Paul Allen Beymer is director of the Conference and camp.

CALIFORNIA

Priest Trained in Social Work Heads Diocesan Department

The Rev. Kenneth E. Nelson, an experienced caseworker and M.A. in Social Work, is the new executive secretary of the department of Christian social relations of the diocese of California.

Specific functions of the department include the oversight and coördination of diocesan institutions, the provision of chaplaincy services to the various private and public institutions within the diocese, the arranging of seminars and other kinds of group meetings in the interests of

Christian social relations, and liaison service between the churches and social agencies of the community.

The Rev. Mr. Nelson comes to California from St. Mark's Church, Medford, Ore. He was born in Bridgeport, Conn., September 1914. Graduated from the University of California and from Princeton Theological Seminary, he was ordained deacon and priest in 1945. Following two years of graduate study at the University of Southern California, with a major in community organization, he received the degree of master of social work.

Mr. Nelson has had practical experience as a caseworker with juvenile delinquents, and has served on various civic and church boards both in California and in Oregon.

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DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

Robert Lawson, Priest

The Rev. Robert Lawson, until July 1st rector of St. John's Church, Alma, Mich., died unexpectedly on August 8th. Mr. Lawson had been in ill health for some time. The funeral service was conducted in St. John's Church, Alma, on August 10th, by the Rev. Canon Gordon Matthews, executive secretary of the diocese of Michigan, assisted by the Rev. Rexford C. S. Holmes of St. John's Church, Saginaw, and the Rev. Sidney S. Rood of St. Paul's Church, Gladwin.

Mr. Lawson was born in Lansing, Michigan, in 1898. He was a graduate of the University of Michigan and the Episcopal Theological School. In 1927 he was ordained to the diaconate and in 1928 to the priesthood.

Mr. Lawson began his ministry in the diocese of Michigan in 1927 and served various congregations, including those at Chesaning, Durand, St. James', Detroit, and St. Martin's, Detroit, until 1934, when he became rector of St. Luke's Church, Ypsilanti. He resigned in 1938 and for several years was engaged in secular work, but returned to the active ministry in 1943 when he took charge of the Alma Parish.

Mr. Lawson is survived by his widow and three sons.

Interment was at Oakwood Cemetery in Grand Ledge, Michigan.

Robert Stanton Stringfellow

The Rev. Robert Stanton Stringfellow, retired priest of the missionary district of Idaho, died in St. Luke's Hospital, Boise, Idaho, on August 10th. Burial was from St. Michael's Cathedral, Boise, on August 12th. Bishop Rhea of Idaho and the Rev. Canon E. A. Groves officiated.

The Rev. Mr. Stringfellow was born in Culpeper, Va., July 20, 1868, and was a graduate of Roanoke College and the Virginia Theological Seminary. All of his ministry was spent in Utah, Montana, and Idaho, and his sermons reflected his deep love of nature. He prepared a trilogy of sermons on "Trails," "Rivers," and "Mountains."

The Rev. Mr. Stringfellow was the fourth generation of Stringfellows to take Holy Orders. Since his retirement in 1936, he had lived in Boise.

Surviving are his widow and four sons.

Eliza Anna Christman, Deaconess

Retired Deaconess Eliza Anna Christman, 90, died at Quakertown, Pa., July 9th, after an illness of several months. The burial service was read on July 12th

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THE LIVING CHURCH

by her nephew, the Rev. Morris W. Derr, associate rector of St. Stephen's Church, Terre Haute, Ind.

She was the widow of the late Rev. Morris W. Christman, one time German Reformed minister who was ordained by Bishop Rulison of Central Pennsylvania in 1891, and became the first rector of St. Mary's, Williamsport, Pa. After her husband's death in 1896, Mrs. Christman prepared to become a deaconess and was set apart by Bishop Talbot of Central Pennsylvania, on May 8, 1898. She served at Christ Church, Williamsport, Pa. for 30 years, and continued to assist in the work for 12 years after she had retired.

She was buried beside her husband in Allentown, Pa.

Mrs. Henry Roux Clark

The burial of the Dead was read by Bishop Dagwell of Oregon on June 15th at Portland, for Mrs. Susie I. Clark, 80, retired manager of the Portland office of Allen's Press Clipping Bureau.

During her 36 years with the clipping service she became acquainted, mostly by mail, with editors and writers all over Oregon.

Affectionately known as "Susie of the Scissors," she was a faithful Churchwoman and a life-long communicant of Trinity Church, Portland. For many years she taught a boys' Sunday school class and is said to have had a profound influence on many of today's successful Portland businessmen. Many of them remember her Saturday night Boston baked beans and apple pie parties.

Of her three children, two daughters survive. They are Isabel Wadsworth Clark, associate professor of music at Miami university, Oxford, O., and Carolyn Streeter Clark, Portland.

Madeline Estelle Lightbourn

Madeline Estelle Lightbourn died August 3d in Watertown, N. Y., after an illness of about a month.

Born in the island of Inagua, Bahamas, B.W.I., September 23, 1868, daughter of the Rev. Francis J. R. Lightbourn and Madeline Cameron Lightbourn, Miss Lightbourn studied art and for many years did ecclesiastical embroidery for J. M. Hall, Inc., and also book-plate illumination. She was a communicant of the Church of St. Mary the Virgin, New York City, from 1904 to her death.

Surviving are a sister, Miss Lina Lightbourn; a nephew, the Rev. Francis C. Lightbourn, managing editor or THE LIVING CHURCH; and a niece, Mrs. Thatcher M. Adams, of Bermuda.

Prayers were said in Adams, N. Y., by the Rev. Gilbert Hemsley, of Emmanuel Church, and the Rev. Cecil Taylor, of St. Luke's, Utica, August 4th. Burial, with Requiem, was from the Church of St. Mary the Virgin, New York, August 6th, with the Rev. Roy T. Strainge, Jr., as celebrant of the Mass, and the Rev. Grieg Taber, D.D., taking the committal at Greenwood Cemetery.

Bernardo Tenaur

A delayed report brings word of the death of Bernardo Tenaur on April 28th at St. Francis Mission, Upi, in the southern Philippines. He was a candidate for Holy Orders, overtaken by tuberculosis in the midst of his seminary course.

When the mission at Upi was started Bernardo Tenaur became a lay catechist and an interpreter. When St. Andrew's Seminary was opened in Sagada he was sent there for further education. He continued field work from time to time at St. Francis Mission until 1941.

During the war years he continued to hold services as long as possible and then lived in the hills helping to look after his people. He had married Augustina Cariaga, a fellow worker. She was active in the work of the mission until her death in 1938.

He had been married again in 1941, to a widow, Mercedes Bacayan. She and his two sons and two stepsons survive.

JERUSALEM CYCLE OF PRAYER

September

2. Oklahoma, USA: Thomas Casady.
3. Olympia, USA: Stephen Fielding Bayne, Jr.
4. Ontario, Canada: John Lyons.
5. Oregon, USA: Benjamin Dagwell.
6. Osaka, Japan: Peter Sadajiro Yanagihara.
7. Ossory, Ferns, and Leighlin, Ireland: John Percy Phair.
8. Ottawa, Canada: Robert Jefferson.

CLASSIFIED

RETREATS

RETREATS at Holy Cross Monastery, West Park, N. Y. For Seminarists, beginning 6 P.M. September 5, ending morning of September 9; for Seminarists Associates only, beginning 8:30 P.M. September 19, ending morning of September 23; for Priests, beginning 6 P.M. September 26, ending morning of September 30. Please address Guestmaster, O.H.C.

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Appointments Accepted

The Rev. **Arthur E. Bello,** formerly vicar of the Church of the Good Shepherd, Reedley, Calif., is now rector of St. Andrew's Church, Torrance, Calif. Address: 1230 Acacia, Torrance, Calif.

The Rev. Dr. **F. L. Carrington,** formerly of St. Paul's Church, Vermillion, S. Dak., is now vicar of St. Paul's Church, Brookings, S. Dak., and the Church of the Redeemer, Flandreau. He is also student chaplain at South Dakota State College. Address: 519 Eighth Ave., Brookings, S. Dak.

The Rev. **Francis X. Cheney,** formerly priest in charge of St. John's Church, McAllen, Tex., will become rector of Christ Church, Springfield, Ohio in September 1st.

The Rev. **Ralph E. Coonrad,** formerly vicar of the Church of St. John Baptist, Germantown, Philadelphia, will become director of religious education at St. Luke's Church, Germantown, on September 12th. Address: 5421 Germantown Ave., Philadelphia 44.

The Rev. **Maury Collier Jones,** formerly rector of the Church of the Epiphany, Sedan, Kans., is now rector of the Church of the Holy Communion, Paterson, N. J. Address: 99 Pearl St., Paterson 1, N. J.

The Rev. **W. Chave McCracken,** formerly assistant rector of Emmanuel Church, Webster Grove, Mo., will become rector of Christ Church, Oberlin, Ohio, on September 15th.

The Rev. **James H. Murray, Jr.,** formerly addressed at Houston, Tex., and at the Bishop Payne Divinity School, is now priest in charge of St. James' Church, Austin, Tex. Address: 2501 Sol Wilson Ave., Austin, Tex.

The Rev. **E. Thomas Rodda,** formerly rector of St. Stephen's Church, Louisville, Ky., is now rector of the Church of the Holy Communion, Rock Springs, Wyo.

The Rev. **Melvin H. St. Cyr,** formerly at Holy Trinity Church, Fallon, Nev., is now priest in charge of St. James' Church, Pulaski, N. Y., and the churches at Altmar and Mexico, N. Y. Address: 41 Lake St., Pulaski, N. Y.

The Rev. **William L. Shoemaker,** formerly assistant at the Cathedral of St. Paul in Erie, Pa., is now serving as a chaplain in the armed forces. Address: Chaplain's Office, Langley Air Force Base, Va.

The Rev. **H. F. Softley,** formerly rector of the Church of the Good Shepherd, Los Angeles, is now rector of St. Mark's Church, Downey, Calif. Address: 7933 E. Fourth St.

The Rev. **Daniel S. Wood,** formerly rector of Grace Church, Lyons, N. Y., will become rector of the Church of St. James the Less, Philadelphia, in September 15th. Address: 3227 W. Clearfield St., Philadelphia 32.

Changes of Address

The Rev. **Francis H. Ball,** priest of the diocese of Oregon, formerly addressed at the Lawton Apartments, Shelton, Wash., should now be addressed at 7636 S. E. Ninth Ave., Portland 2, Ore.

The Ven. **George F. Bratt,** archdeacon of the diocese of New York, formerly addressed at the Long Hill Rd., Briarcliff, N. Y., should now be addressed at 7 Muldowney Circle, Corlies Manor, Poughkeepsie, N. Y.

The Rev. **Jerry E. Carpenter,** who has been a student at the School of Applied Social Sciences, Western Reserve University, should be addressed: Ledge Road, Macedonia, Ohio.

The Rev. **William V. Carpenter,** a recent graduate of Nashotah House, should now be addressed at St. Gregory's Priory, R. F. D. 1, Three Rivers, Mich.

The Rev. **John S. Cole,** retired priest of the diocese of Chicago and rector emeritus of St. Christopher's Church, Oak Park, Ill., formerly addressed at 728 N. La Grange Rd., La Grange, Ill., should now be addressed at 2132 W. Third St., Waterloo, Ia.

Chaplain (Capt.) **William R. S. Donaghy,** formerly addressed at Camp Kilmer, Pers. Center, New Brunswick, N. J., should now be addressed: Chaplain Sect., HQ, USFA, APO 777, c/o PM, New York.

Chaplain **Paul G. Lineaweaver,** USN, formerly district chaplain in New York City, is now district chaplain, Potomac River Naval Command, and should be addressed: Naval Gun Factory, Washington 25, D. C.

Chaplain **Arthur H. Marsh,** formerly addressed at Fort Leavenworth, Kans., should now be addressed: Bremerhaven POE, APO 757, c/o PM, New York.

The Rev. **Philip Nelson,** retired priest of the diocese of Oregon, has moved from 100 W. Roosevelt St. to 1811 E. Campbell Ave., in Phoenix, Ariz.

The Rev. **J. H. Pagan,** retired priest of the diocese of Arizona, formerly of Phoenix, Ariz., and Miami, Fla., should now be addressed: Apartment 2A, 524 W. 122 St., New York City.

The Rev. **Richard C. Rodgers,** rector of St. Luke's Church, Bartlesville, Okla., should be addressed at 909 S. Cherokee.

The Rev. **Frederick A. Schilling,** formerly addressed at P. O. Box 275 or 904 Washington St., Olympia, Wash., should now be addressed at 658 The Alameda, Berkeley 7, Calif.

The Rev. **William L. Shannon,** assistant at Trinity Church, Galveston, Tex., formerly addressed at 1305 Tremont St., Galveston, and at Burnett, Tex., should be addressed at 5415 Menard St., Galveston, Tex.

The Rev. **Paul T. Shultz,** who is serving the Church of the Atonement, Westfield, Mass., should be addressed at 7 Woronoco Ave.

Chaplain (Capt.) **F. H. Wielage,** formerly addressed at Minneapolis, and at Fort Sam Houston, Tex., should now be addressed: HQ 4th Replacement Depot, APO 703, c/o PM, San Francisco.

The Rev. **Ernest H. Williams,** who recently went to St. Paul's Church, Greenville, N. C., should be addressed at 406 E. Fourth St. He was formerly in Arlington, Va.

The Rev. **Arthur L. M. Worthey,** formerly addressed at 1327 Wolf St., Philadelphia 48, should now be addressed at 1908 Stanwood St., Philadelphia 15, Pa. All Saints' Church, of which he is rector, has moved from Moyamensing and has taken over the Ascension Mission at Rhawnhurst on Frontenac St. The rector is temporarily living in property owned by the diocese.

Resignations

The Rev. **George D. Graeff,** rector of Trinity Church, Chambersburg, Pa., and vicar of St. Andrew's Church, Shippensburg, will retire from the active ministry on October 1st. Present and future address: Box 60, Fayetteville R. D. 1, Pa.

The Rev. **Harry D. Viets** has resigned as rector of St. Andrew's Church, Clearfield, Pa., and will be inactive because of a disability. Address: 1130 Eastern Ave., Schenectady 8, N. Y.

Layworkers

Mr. James H. Simms, organist and choir director at All Saints' Church, Omaha, Nebr., has retired after 54 years of service. Mr. Simms missed only three or four Sundays during this period.

Corrections

The Rev. **Sheldon B. Foote** was incorrectly listed in THE LIVING CHURCH of July 24th as curate of Christ Church, Waukegan, Ill. He will be curate at St. Mary's Church, Park Ridge, Ill.

The Rev. Dr. **James C. Healey,** senior chaplain, Seamen's Church Institute of New York, was incorrectly listed in THE LIVING CHURCH of July 24th. His address is not 25 Broad St., New York 4. He is correctly addressed: Seamen's Church Institute of New York, 25 South St., New York 4, N.Y.

T Makihara, Japanese student who was reported as planning to enter St. Paul's School, Concord, New Mexico [L. C. August 7th], will enter St. Paul's School, Concord, New Hampshire.

Ordinations

Priests

Haiti: The Rev. **Joseph Raoul Moreau** was ordained to the priesthood recently in the district of Haiti. The Rev. Mr. Moreau had served as deacon in charge of the Church of St. Mark, Borgne, under the direction of the Rev. R. G. Delatour. Pere Delatour presented the candidate and the Ven. Rene D. Gilles, archdeacon of the North, was the preacher.

At the close of the service there was a procession of clergy and congregation through the streets of Cap Haitien, led by the band of the Armee d'Haiti.

The Rev. **Raoul Emmanuel Najac** was ordained priest on July 10th by Bishop Voegeli of Haiti at the Cathedral of the Holy Trinity, Port-au-Prince. The Very Rev. E. O. Najac, dean of the cathedral, preached the sermon. Pere Najac, who will be in charge of the missions in and around Gros Morne, was presented by the Rev. Antony Macombe.

North Carolina: The Rev. **William Lawrence Gatling, Jr.** was ordained to the priesthood on July 29th by Bishop Penick of North Carolina at Christ Church, Raleigh, where the new priest will be assistant. The Rev. Ray Holder presented the candidate. The Rev. John Vanderhorst preached the sermon. Address: 1114 Daniels St., Raleigh, N. C.

Oregon: The Rev. **Kent L. Haley** was ordained priest on July 30th by Bishop Dagwell of Oregon at St. Mark's Church, Portland, where the new priest will be assistant. The Rev. R. A. Simmonds presented the candidate. The Rev. D. Vincent Gray preached the sermon. Address: St. Mark's Church, N. W. 21st Ave. and Marshall St., Portland 10, Ore.

Southern Virginia: The Rev. **William Roy Britton** was ordained priest on June 29th in Emmanuel Church, Powhatan, Va. He was presented by the Rev. Dr. Cameron F. MacRae and will be in charge of churches in Powhatan and Cumberland Counties.

The Rev. **Edward P. Bush, Jr.,** was ordained priest on May 23d at Emmanuel Church, Chatham, Va. The Rev. Mr. Bush, who was presented by the Rev. Dr. Edmund J. Lee, is now rector of Emmanuel Church, Chatham, and Trinity Church, Gretna.

The Rev. **Vernon A. Jones, Jr.** was ordained priest on June 3d at St. James' Church, Emporia, Va. The Rev. Mr. Jones, who was presented by the Rev. Dr. J. Alvin Russell, will be minister in charge of St. James' Church, Emporia, Va., and St. Thomas', Freeman.

Tennessee: The Rev. **John Theophilus DeForest, Jr.** was ordained to the priesthood on July 31st by Bishop Barth, Bishop Coadjutor of Tennessee, at the Church of the Messiah, Pulaski, Tenn. Bishop Dandridge of Tennessee presented the candidate. The Rev. Lionel T. DeForest preached the sermon. The new priest will be in charge of the Church of the Messiah, Pulaski, and the Church of St. Mary Magdalene, Fayetteville. Address: 206 W. Madison St., Pulaski, Tenn.

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Key—Light face type denotes AM, black face, PM; anno, announced; app, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

LOS ANGELES, CALIF.

ST. MATTHIAS Rev. S. L. McLane
W. Washington at Normandie
Sun Masses: Low 7:30, 9:15, Sung 11; Mon & Sat 8; Tues, Wed, Fri 7; Thurs 9:15; C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

ADVENT OF CHRIST THE KING
Rev. Weston H. Gillett 261 Fell St. nr. Gough
Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily 7:30 ex Sat; Fri, Sat & HD 9:30; 9 MP; 5:30 Ev; C Sat 4:30 & 7:30 & by appt; 1st Fri HH 8

ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr., Rev. Frank W. Robert
Sun 8, 9:30 & 11, HC Wed 7:30, HD & Thurs 9:15

DENVER, COLO.

ST. ANDREW'S 2015 Glenarm Place
Rev. Gordon L. Graser, v;
Rev. Alvert E. Stephens, Jr., Ass't
Sun Masses 8 & 11; Daily: 7:30 ex Mon 10, & Thurs 7; C Sat 5. Close to Downtown Hotels.

WASHINGTON, D. C.

ASCENSION AND ST. AGNES Rev. A. J. duBois, r; Rev. E. Jacobs, c 1215 Massachusetts Ave., N.W.
Sun Masses: 7:30, 9:30 (Sung Mass with Ser), 11; Daily Masses: 7; C Sat 4-5 & 7:30-8:30

ST. JOHN'S Rev. C. Leslie Glenn
Lafayette Square
Sun 8, 9:30, 11 & 7:30; Mon, Tues, Thurs, Sat, 12, Wed, Fri 7:30; HD 7:30 & 12

ST. PAUL'S K St. near 24th N.W.
Sun Masses: 7:30, 9:30, 11:15 Sol, Sol Ev & B 8; Daily: Low Mass 7, ex Sat, Thurs & Sat 12; C Sat 5 & 7 and by appt

CHICAGO, ILL.

ATONEMENT 5749 Kenmore Avenue
Rev. James Murchison Duncan, r;
Rev. Robert Leonard Miller
Sun 8, 9:15, 11 HC; Daily 7 HC

ST. BARTHOLOMEW'S Rev. John M. Young, Jr., r
6720 Stewart Avenue
Sun 7:30, 9, 11 HC; Others posted

OUR SAVIOUR Rev. William R. Wetherell
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DECATUR, ILL.

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Sun 7 HC, 9 & 10:30 Cho Eu & Ser, 5 EP; Daily 7:15 MP, 7:30 HC, 5 EP

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun Eu 7:30, 9, 11; Weekdays Eu 7; Wed & HD 10; Fri (Requiem) 7:30; MP 6:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30, 7:30-8:30 & by appt

QUINCY, ILL.

CATHEDRAL OF SAINT JOHN
Very Rev. Edward J. Bubb, dean
Sun 8, 10:45; Daily 11:45; Thurs 8:30

WAUKEGAN, ILL.

CHRIST CHURCH Grand at Utica St.
Rev. O. R. Littleford, r; Rev. David I. Horning; Rev. Walter K. Morley, Associates
Sun: 8, 9, 11; Wed 7, 9:30; HD 9:30

BALTIMORE, MD.

GRACE AND ST. PETER'S Rev. Rex Wilkes
Park and Monument Street
Sun Eu 8 & 11; Daily 7:30; Tues Healing Mission 10:15; C Sat 12:30-1:30, 4-5

ST. MICHAEL AND ALL ANGELS 20th and St. Paul
Rev. D. F. Fenn, D.D., r; Rev. D. C. Patrick, c
Sun 7:30, 9:30, 11 & daily

SALISBURY, MD.

ST. PETER'S Very Rev. Nelson M. Gage, r
August: Low Mass 11; HD 11

BOSTON, MASS.

ADVENT Mt. Vernon and Brimmer Sts.
Rev. Whitney Hale, S.T.D., r; Rev. Peter R. Blynn, Rev. Arthur C. Kelsey, Assistants.
Sun 7:40 Mat; 8 & 9 HC; 11 Sung Mass and Ser; Daily: 7:10 Mat; 7:30 HC; 9:30 Thurs & HD, HC add'l; Fri 5:30 Service of Help and Healing; C: Sat 5 to 6 by appt

CHEBOYGAN, MICH.

ST. JAMES' Rev. George W. DeGraff, r
S. Huron & Locust Sts.
Sun 8, 9:30 & 11; Daily, as announced

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7, 9 & 11 (High); Wed 10:30; Fri 7

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun 8, 11

GRAND ISLAND, NEBR.

ST. STEPHEN'S Rev. William E. Craig, Ph.D.
U. S. 30 at Cedar
Sun 7:30 HC, 10 Morning Service; Thurs 10 HC

RIDGEWOOD, (NEWARK) N. J.

CHRIST CHURCH
Rev. Alfred J. Miller
Sun 8, 11; Fri & HD, 9:30

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL Rev. R. H. Miller
Sun 8 HC, 9:30 Sung Eu, 11 MP
Daily: HC 7:30, ex Fri 9:30

SOUTH ORANGE, N. J.

ST. ANDREW'S Rev. H. Ross Greer, r
571 Centre Street
Sun 8 HC, 11 Morning Service

ADIRONDACKS

Rev. John Quincy Martin, r
ST. JAMES AuSable Forks, N. Y.
Sun 8 HC, 11 HC or MP & Ser; HD 8 HC

ST. PAUL'S Keeseville, N. Y.
Sun 9:30 HC & Ser; HD 9:30 HC

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Edward R. Welles, M.A., dean;
Rev. R. R. Spears, Jr., canon
Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

ST. ANDREW'S Main at Highgate
Rev. John W. Talbott
Sun Masses: 8 Low, 10 Sung & Ser, MP 9:45; Daily: 7 ex Thurs 9:30; C Sat 7.30

ST. JOHN'S Colonial Circle
Rev. Walter P. Plumley, Rev. Harry W. Vere
Visit one of America's beautiful churches.
Sun 8 HC, 11 CH S, MP; Tues 10:30 HC

ST. PAUL'S CATHEDRAL
BUFFALO, N. Y.

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Week days: 7:30, 8 (also 9 HD & 10 Wed), HC; 8:3 MP; 5 EP. Open daily 7-6

ST. BARTHOLOMEW'S Park Ave. & 51st S
Rev. Geo. Paull T. Sargent, D. D., r
Sun 8 HC; 11 Morning Service & Sermon; Week days: HC Wed 8; Thursday & HD 10:30
The Church is open daily for prayer

GRACE CHURCH Rev. Louis W. Pitt, D.D.,
10th & Broadway
Sun: 9 HC, 11; Tues-Thurs 12:30 Prayers; Thurs HD 11:45 HC

HEAVENLY REST 5th Ave. at 90th S
Rev. Henry Darlington, D.D., r; Rev. Gilbert Darlington, D.D., Rev. Richard Coombs.
Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 H

INTERCESSION CHAPEL Rev. Joseph S. Minnis, D.
Broadway and 155th Street
Sun HC 8, 9:30, 11; MP 10:30; EP 8; Daily HC & 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4- by appt

ST. MARY THE VIRGIN Rev. Grieg Taber, D.
46th Street, East of Times Square
Sun Masses 7, 9, 11 (High); Daily: 7, 8; C Thu 4:30 to 5:30; Sat 2 to 3, 4 to 5, 7:30 to 8:30

ST. THOMAS Rev. Roelif H. Brooks, S.T.D.,
5th Ave. & 53rd St.
Sun 8 HC, 11 MP, 11 1st Sun HC; Daily: 8:30 H Thurs & HD 11 HC

TRANSFIGURATION Rev. Randolph Ray, D.
Little Church Around the Corner, 1 E. 29th
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11

TRINITY Rev. Frederic S. Fleming, D.
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

SCHENECTADY N. Y.

ST. GEORGE'S 30 N. Ferry Stre
Rev. Darwin Kirby, Jr., Rev. David E. Richar
Sun 8, 9, 11 H Eu, (9 Family Eu & Communi Breakfast), 9 School of Religion, 11 Nursery

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS 3626 Reading R
Rev. Francis Campbell Gray, r
Sun Masses: 8 & 10:45, MP 10:30; Daily: 7:30 Mon 10; C Sat 7-8

TULSA, OKLA.

TRINITY 501 S. Cincinnati Av
Rev. E. H. Eckel, S.T.D., r; Rev. C. Clyde Hogge Ass't.; Rev. Victor Hoag, D.D., Assoc. r
Sun HC 7, 8, Ch S 9:30, Service & Ser 11

GETTYSBURG, PA.

PRINCE OF PEACE Rev. Willis R. Doyle,
Baltimore & High Streets
Sun 8 & 10:45; HD 7:30

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th S
Rev. William H. Dunphy, Ph.D., r; Rev. Philip Fifer, Th.B.
Sun Holy Eu 8, Mat 10:30, Cho Eu & Address 1 EP 4; Daily: Mat 7:30, Holy Eu 7:45, Wed Thurs & HD 9:30; Lit Fri 7:40, EP & Int 5:3 C Sat 4-5

PITTSBURGH, PA.

CALVARY Shady & Walnut Av
Rev. William W. Lumpkin, r; Rev. A. Dixon Rob
Sun 8, 9:30, 11 & 8; HC 7:30 daily, Fri 7:30 10:30, HD 10:30

HOUSTON, TEXAS

CHRIST CHURCH CATHEDRAL Texas & Fannin S
Very Rev. Hamilton H. Kellogg, S.T.D., Dea
Rev. Wm. B. L. Hutcheson, Rev. Harold O. Marti associates
Sun HC 7:30, 9:30, Service & Ser 11; Daily: HC Chapel

MADISON, WIS.

ST. ANDREW'S 1833 Regent Stre
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane,
Summer months: Sun 8, 10:45 HC, Weekdays announced; C by appt